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## Beauty in all Things

(By Aaron DeWitt.)

O, what do these my eyes behold,  
Here in this world of woe?  
Of summer, winter, heat and cold—  
Of dreary frost and snow?

I see a glorious orb above,  
That gives us heat and light,  
And fills the world with potent love,  
And causes day and night.

I find this little world of ours,  
At every turn or nook,  
Is filled with some mysterious powers,  
Whichever way I look.

I find there's beauty in the sun,  
The moon and every star;  
And in the orbit that they run,  
So smooth, without a jar,—

There's Beauty in the lofty hills,  
And in the rocks between;  
And in the little gentle rills,  
That always intervene.

There's Beauty in the creek that flows  
So gently along;  
And in the little bird that knows  
No sorrow in its song.

There's Beauty in the ferns and shrubs,  
And in the toads and frogs;  
And in the little worms and grubs,  
And tiny poodle dogs.

There's Beauty, from the monstrous whale  
Down to the smallest gnat;  
There's Beauty in the mice that quail  
Before the beauteous cat.

There's Beauty in all things we see,  
All formed by Nature's power;  
From the largest forest tree,  
Down to the smallest flower.

There's Beauty in all things below,  
Whatever we may name;  
And if to other worlds we go,  
We'll find it just the same

# Hausman Answers His Critic

Still Stands By His Original Argument, but Is Willing to Hear and Reason upon All Sides of the Question.

(By Dr. A. Hausman.)

Whenever discoveries of new facts bring forth new ideas which compel us to abandon our former views, it is with a certain reluctance that we discard our old opinions to which we have become accustomed, and the longer we have held them, the more we have become attached to them, the harder it is to discard them. Such is the force of habit.

It actually seems as if some persons through the continual practice of pretending to believe something which in their ordinary way of reasoning they would find impossible to believe, become unable to think rational on the subject. Only on this supposition can we account for the curious fact that people not only pretend to believe the absurd and contradictory statements of the bible, but even claim them to be divine revelations. It seems, however, that vanity has much to do with this refusal to correct our errors, for many people consider it a proof of character when they stubbornly refuse to admit an error and change their opinion. Such people are an obstacle to progress, which could never have taken place if there had not always existed some men honest enough to esteem the principle of truth higher than their personal pride. Such scientists as Darwin, for instance, who gave to the world ideas which mark a new epoch in the history of human intellect, did not formulate their theories from choice, but from compulsion. The facts they obtained by diligent and conscientious work forced that conviction upon them, which made Galileo murmur: "And yet she moves,"—a conviction which no human power can alter or destroy. There is but one force in nature which can do this, the same which has created it. Let new facts appear which compel us to draw different conclusions and the old conviction gives room to a new belief. Any true and honest scientist is open to conviction; he will not resent any criticism and is ready to correct his opinion, provided his opponent furnishes the facts which compel him to do so.

People, however, who believe in some superstition because they have been taught to accept it as authority, are not convinced by reason; they feel the weakness of their belief and hate to hear the subject criticised. From the offensive tone and bitter invectives used by Mr. Bowerman, it is clear that he has no opinion of his own about the social problem, but believes in Henry George as his prophet, the same as a Christian believes in Christ, a Moslem in Mohammed, and like the religious fanatics, he cannot bear a criticism of his idol, which he resents as a personal insult. In my discussion of the social problem, I start with the fundamental facts of science as premises, and draw the conclusions according to the good old principle that  $2 \times 2$  equals 4, and not 5; if somebody does not like this, I cannot help it, and do not care; it is impossible to please everybody. The only authority I acknowledge are facts, and a criticism worthy of consideration has to show that either the premises are wrong or the mode of reasoning. Because Mr. B. evidently does not contemplate the world from the same view-point as I, it would be just as useless to argue with him as with a fanatical believer about the trinity, immaculate conception; and more than a few comments on the principal objections would be a waste of time.

"Mr. H. declares there seems to be but one objection to it", (Single Tax) etc. Why don't you state the truth? I did not

speak of Single Tax, but of a "remedy, an infallible cure," which is, "to make land common property,"—that is Henry George's proposition. But because he found it himself impossible to design a plan how to effect the transfer from personal to common property, he proposed to make no change in possession for the present, and to indicate the ownership of the state merely by levying a tax for the use of the land. And thus was the great radical remedy reduced to a modification of taxation and called the "Single Tax."

In what country has land been made common property? Considering taxation of land as the sole source of revenue, that could be done, but I do not consider it the best policy. As to its efficiency as a remedy against poverty, I fail to comprehend its value, and here is the chance for you to prove that Henry George is right and I am wrong, by explaining how this measure abolishes poverty. I investigated the causes of poverty; if they are wrong, name the true ones; if you know others, tell them, and demonstrate how Single Tax will abolish them. Land is taxed in many countries, but you cite New Zealand as the country which owes its prosperous condition, and especially the absence of the extremes in possession, to the Single Tax. Let us see what the official reports of that country say. In 1890 the revenues amounted to \$10,664,495, of which \$2,894,980 were derived from direct taxation, and \$7,969,515 from indirect taxation. The revenues for 1908 were divided as follows:

Customs .....	\$15,517,825
Stamps, Post, Telegraph, etc. ....	7,754,670
Railroads ..	13,826,975
Land-Tax .....	2,689,230
Income Tax .....	1,524,525
Total .....	\$ 41,313,225

Out of this total, only \$2,689,230 can be credited to Single Tax, and it is up to you to verify your "crushing reply" and show that it was your hobby to whom the favorable conditions are due. Supposing the land is taxed in England (which it ought to be), would that abolish poverty? There is something else in New Zealand which no other country possesses to the same extent, and which brings nearly 15 times the revenue of the land tax,—that is the ownership of all public utilities—transportation, communication, water, gas, insurance, etc., which I consider the first postulation of a rational socialism. This checks the growth of millionaires, and extreme poverty is prevented by the state providing opportunity for work, and the old age pension. In this respect, we are far behind New Zealand. The indifference of the wealthy classes against people in need is remarkable and in striking contrast with the display of religion and charity, and there is less protection for the laborer in the United States than in most of the European countries. While there were thousands of people without work in San Francisco, large sums of money were dissipated in useless display at public celebrations, and I read of one fellow in the East, with more money than sense and charity, who laid the foundation of a monument in honor of H. Hudson to cost \$100,000. The papers contained advertisements for hundreds of laborers, while thousands were without employment,—how could that be? The agent charged \$2 for procuring work; the foreman of the establishment, who stood in with him, discharged the laborer in a few days to make room for a new victim. The law



offers no relief for this outrage; there is no money in it, as in the prosecution of graft.

It would be interesting to have one of the 20,000 farmers tell us his reasons for leaving the United States. After investigating your "crushing reply" I believe there exist some other motives than the love for Single Tax. About the difference between sociology and political economy, a person who cannot comprehend that the latter results from the former and that they are inseparable, is not able to discuss them intelligently. That famous formula I never heard of, and never missed it.

In the paragraph on "Economics," the important question of division of labor is entirely disregarded. The payment of rent is the only point on which the social question hinges, assuming that everybody gives at least one-third of the product of his labor to the landlord for the privilege of cultivating the land. That some social institutions arising from the division of labor play a more important part in the unequal distribution of wealth, than the land monopoly, as is so strikingly illustrated by the statistics of New Zealand, is never taken into consideration. That control of land will place others in dependence and that this monopoly without compensating taxation becomes one of the causes of unequal possession, of poverty, I have discussed myself, and especially the question how this happens, which is usually avoided by utopian socialists. If you ask what would happen if one man owned the earth, I answer by asking the question: How can one man rule the earth, a thousand or even one hundred people, unless they are cowards and fools? What makes them submit to an inferior force?

Liberty depends on equal rights to land? Then there has never been any on earth.

A land tax, high enough and progressive, will check land monopoly. Will it abolish poverty and secure equal rights? No; only co-operative labor can do that, as it does to a great extent in New Zealand.

Henry George says that liberty is the fundamental law of all progress. Will you dispute it? Yes, I will. There is no such law as liberty. Self-interest is the motive power of progress; liberty is a condition which permits its gratification.

Government has nothing to do with inalienable rights to life, liberty and the pursuit of happiness. Show me a country now or in history where the maintenance of these principles is the object of government.

As I remarked before, our views about the fundamental principles of life and society differ so widely, that further discussion cannot be to any purpose. If I conclude correctly from your initial remarks, that you have read only the one number of the Blade containing half of a chapter of the book, that would explain your ignorance or misconception of much of what I said about the points in dispute. In that case I would not advise you to read the rest; it would not do you any good, and for me it is indifferent what a superficial critic says. You are careless about your evidence, or you would not have mentioned New Zealand as illustrating your contention about Single Tax. While insisting on your arguments being weak, I admit your superiority in abuse. Stick to that; it will help you with some people on which arguments are wasted, and I do not mind it at all; on the contrary, I even enjoy a gentle abuse; it shows that I hit a vulnerable spot in your assumed infallibility. I have been called an anarchist so often by my friends that I actually experienced a pleasant sensation being called a "stupid somnambulist" for a change.

From the way you argue repeating phrases from your gospel instead of facts from nature, it is evident that your knowledge of the question is confined to implicit belief in Henry George, because his views evoke a sympathetic response in your mind. I studied the problem from nature, from the mediaeval viewpoint of Darwin, Haeckel, and other scientists, while your authority still adheres to the modern views of Moses and other

prophets. I read his book later, because it was much talked about in the papers, and found his principal views so much at variance with the facts that I added a brief critic to my work, which is not a monograph on the social question, but a discussion of the Darwinian theory and its application to mankind. The great value of this theory (and of all natural sciences) consists in teaching us to distinguish between natural and human laws, and all progress represents a better knowledge of the former and its practical application. Henry George's mistake is that he does not draw his conclusions from the real, material facts alone, but assumes factors which do not exist, as for instance, a law of liberty, of rent and distribution of wealth, which are merely human conceptions and not natural laws.

Because you accept the teachings of Henry George as gospel, the same as the Catholic accept a bull from the infallible Pope, you deny others the right and ability to differ from your prophet. While I do not doubt that this humiliating attitude is justified in your case that you are conscious of your inability to criticize his work, I do not feel that this applies to me, in spite of your protestations that it is presumptuous for such a useless, unreliable and insignificant person as I am, to criticize such a paragon of wisdom as Henry George. This little trick of exalting a person beyond measure in order to make it appear the more audacious and preposterous for anybody else to criticize him if you dare not do it yourself, was known already in ancient times, and the Romans replied more forcibly than polite: "Quod licet jovi, non licet bovi."

You speak so much about philosophy. There is no more such a science. In olden times when material or positive science was very limited, this deficiency was made up by abstract speculations and big volumes were written about subjects of which we were entirely ignorant. Nowadays, it means simply the study of natural science. Abstract philosophy is more ornamental than useful, but it has its advantages: it does not require real knowledge and finds some followers. A person speaking about a shining light among the faculty of a college, remarked: "That man is truly wonderful; he spoke for an hour and nobody understood a single word of what he said." Judging from the way you handle a subject, I think you are made of the right stuff for a philosopher, and will reach or excel your prototype.

You complain that an article by you was refused by a magazine because it "too caustically assailed the reputation of an eminent gentleman." It was certainly unfair of the editor to reject it, because you used the only argument at your command, and I am glad to say there is no danger that the Blade will deny you the most efficient weapon in your mental armory. Use all the caustic and venom you please; open wide the sluice gates of abuse and billingsgate as long as the readers, the editor, and the paper will stand it.

Alameda, California.

Don't forget the convention of the Buckeye Secular Union. It meets at Columbus, Ohio, Sept. 11 and 12. The program is excellent. There will be a large number of active Freethinkers present, and visitors from other States will also be there. Heed the call of duty and hie you to the Capital of the Buckeye State on the dates named.

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With this issue Dr. Hausman's manuscript on "Man's Origin and Destiny" will be in type and the closing chapter published in the Blade. The book will soon be ready. In our next issue we may have more certain and definite information to give concerning it. We would request all who have subscribed for it, but not uaid, to do so now, and those intending to subscribe to do so at once. Its success depends upon the treatment accorded it. The book is a splendid production, and especially for propaganda purposes, and it ought to encircle the globe.

# The Truth is Out at Last

Rev. George A. Hough, Episcopal Preacher, Is Shown to Have  
Have Knowingly and Wilfully Misrepresented M. D.  
Leahy. Strong Letter from Brother  
of the Dead Freethinker.

We deem the following communication to be of that high degree of importance as to demand as much prominence as possible.

Our readers will recall the efforts we have made to protect the memory of M. D. Leahy, deceased, from the vicious assaults of Rev. George A. Hough, an Episcopal preacher of San Francisco. The first reply received was from C. E. Alexander, of Chanute, Kansas, and during the past few days we have received another letter from the same gentleman, stating that he had found a brother of the late M. D. Leahy, who was thoroughly conversant with all the facts connected with the life work of that devoted friend of man, and intimated that we would shortly hear from him. Just after the last issue of the Blade had gone to press we received the letter which is published below.

While perusing this letter, we suggest that our readers keep in mind what the Rev. Hough had to say on this subject. Hough's letter was reproduced in our editorial column, issue of July 4, last. The points Hough sought to make were:—

- 1.—That the National Freethought University at Liberal, Mo., was a pet scheme of Ingersoll's.
- 2.—That Ingersoll had contributed \$5,000 toward it.
- 3.—That M. D. Leahy was converted and preached the gospel of Christ at different points throughout the Southwest.
- 4.—That M. D. Leahy was converted by a lady evangelist in the privacy of a room at Great Bend, Kansas.
- 5.—That M. D. Leahy was untrue to himself and to humanity.

Bearing these in mind, read and digest the following letter:

"Pawhuska, Okla., Aug. 15, '09.

"Editor Blue Grass Blade, Lexington, Ky.:

"Sir:—An old friend of mine, Mr. C. E. Alexander, of Chanute, Kansas, sent me a copy of your paper containing a letter by Geo. A. Hough, together with your request for full particulars, concerning my brother, M. D. Leahy. I want to thank you for the invitation you have extended asking for the truth concerning his life and death. I shall only relate those incidents connected with his religious life and his relation to the Freethought University.

Our parents were very devout Catholics, having both been born and raised in Ireland, and we were raised under very strong Catholic influences. In his early life, my brother's ambition was to become a priest and give up his life to the church. As a boy, he was exceedingly devout, pure-minded and studious. When he grew to manhood he was, morally, the most perfect man I ever knew. At 18 he was teaching in the public schools, and stopping at the home of Mr. C. E. Alexander above mentioned. There he became acquainted with Freethought literature, and soon became an avowed Freethinker. This was in 1883.

For two years after this he attended the Kansas Normal College at Fort Scott, Kansas, graduating in 1886. George A. Hough was a teacher of penmanship in this institution, and an earnest member of the Y. M. C. A., and naturally gave my brother little credit as a thinker, although he was regarded by the faculty as being the strongest student, up to that time, who had graduated from that college.

In the fall of 1886 he established the Freethought University at Liberal, Mo. This institution received no financial aid outside of Liberal, and but little there. Col. Ingersoll's financial aid was never solicited, and he never gave any, and the statement

that my brother said Ingersoll had contributed \$5,000 to aid the institution, I am certain is an absolute falsehood. No one was closer to him than I, and I am sure no such fact existed, and I do not now remember of my brother ever receiving a letter on any subject from Col. Ingersoll.

The Freethought University had an existence of two years, and was a success in every way, except financially. My brother had no means, and but few people in Liberal could afford any financial support.

For the next year he did very little, except to build up a weakened constitution, which he was never able to do.

During the winter of 89-90 he became identified with a move to start an institution of learning in Hutchinson, Kansas, but this was short-lived.

Up to this time he had been a radical Materialist, but now he began to lean towards a belief in a continued spiritual and mental existence. He met in Hutchinson with some devotees of Christian Science. He in part accepted their theories, but not in full, nor did he ever do so. He insisted that they, only in part, understood the great problems of human life, and that no one could grasp it. He was sure that there was a continued evolution, both here and hereafter, and that the mind that was purest in thought and freest from immoral cogitations, was on the surest road to progress.

From Hutchinson, Kansas, he went to Great Bend, Kansas, where he occupied for one year a chair in the faculty of the Central Normal College. I was not with him at this place, but an older brother was, with whom M. D. made his home. I am informed by him that while there no change took place in the religious opinions of M. D. Leahy, and that the story related by Rev. Hough is an entire fabrication and absolutely without foundation. L. A. Hanson was with my brother both at Hutchinson and Great Bend. He was a Christian Scientist, a great admirer of my brother, and doubtlessly has said more than the facts would warrant.

From Great Bend my brother went to Cairo, Ill., where he was principal of the High School for one year.

In the summer of 1892, he returned to Osage Mission, Kansas, (now St. Paul) the home of his boyhood days, and where our mother still lived, broken completely in health, and with the seal of death upon him.

No one realized his condition better than he. He lingered until the leaves began to fall and then passed away. At his own request, no religious ceremonies were held over his body. He died, believing that his spirit would continue, but without the slightest belief in the creeds and tenets of orthodox Christianity. I was constantly by his side during the last month of his life, and discussed the question of a hereafter with him. I told him that if at any time he felt that he wanted to see a priest or minister, to say so, and his wishes should be granted. He answered that he had not changed his opinion in the slightest with reference to Christianity, and that so far as he was concerned, he had no desire to see either priest or minister. He died in full possession of all his mental faculties and with a full realization that the end was at hand.

So far as his lectures are concerned, he, so far as I know, never delivered a Freethought lecture outside of Liberal, Mo. He lectured many times throughout Southern Kansas, but only on educational topics and usually before Teachers' Associations. He never mentioned religion in these lectures.

He died, believing his too short life, was well spent. There were no dark spots in it. He was as chaste as a virgin, and his



mind free from any but the purest thoughts. Hough's statement that he spent the remainder of his life trying to end the wrong he had done, is false. He had done no wrong to atone for. He was not converted, nor did he ever say so. He may or may not have been wrong in his religious views, but he never retracted, and did without fear.

Trusting that these lines will put him right before the world, and particularly the Freethinking world, and again thanking you for bringing this matter to light, I am,

Very truly,  
T. J. LEAHY.

## Why Women Should Vote

Another Strong Answer to Mr. Booher from One of the Non-Privileged Sex.

(By Mrs. J. J. Fyckes.)

The attitude and the arguments of Mr. S. R. Booher on Equal Suffrage in the Blade of July 4th, 1909, must of necessity seem extremely vulnerable to every thinking woman, who favors not only the progress of her sex, but that of humanity as well.

The question is not really one of either physical or mental difference, for physical and mental differences (if such actually exist), barring of course, a positive incapacity,—insanity, idiocy, etc.—do not affect a woman's natural right to legislate for herself, or rather to have a voice in all legislation that primarily affects her, and to be fully represented, with the same right as man, to abrogate measures that injure her sex.

The time when every woman was regarded as a fool, no matter how brilliant and capable, simply because she was a woman, has passed forever, and progress be thanked for this. Mentally there is a difference, not of sex, but of kind. All men are not cast into a single mold, neither are all women. Of 90 women, no two will be alike in either character or sentiments. Those qualities we know as feminine virtues, are as masculine as they are feminine, being impartially distributed among both the sexes; or else they are artificial efflorescences of custom, the result of an extremely one-sided system of education. There is no virtue a woman may boast that would not likewise grace a man, no vice that can stain her that would not with the same certainty stain a man. If we look at the matter otherwise, we are prejudiced and unjust, not only to woman, but to the race, since that must suffer indirectly wherever she does.

The sole fundamental difference between the sexes is grace and strength—the first characterizing the woman, the latter the man. But strength is only majestic when it refrains from oppressing; when it oppresses it becomes hideous and degenerates into tyranny.

Woman's "natural" sphere may indeed be described as the sphere of motherhood,

but precisely so, man's "natural" sphere is only the sphere of fatherhood. In neither sphere is a diversity of occupations, special mental attainments, pleasing accomplishments or peculiar privileges necessary. The artist's ability, for instance, the poet's genius, the inventor's faculties, are not part and parcel of the sphere of paternity—they are human proclivities, perfected through slow evolution, and lead to civilization; but we cannot too strongly emphasize the fact that they are no more male than female—merely human. And if woman has been found lacking in these qualities, it has rather been owing to the fact that abnormal pressure and conventional exactions deprived her of every chance to assert her individuality, than to a natural, that is, sexual deficiency.

But the right of the franchise is an inherent right—the right of every fully matured human being to have some voice in what affects it most,—its government and the framing of laws to which it is held amenable. Mr. Booher would deny this fundamental inherent right; he would intimate that the privilege of self-government is absolutely male—thus placing the woman at the mercy of the male, and reducing her to a mere vassal, if not actual slave, in his domain.

Just men would never think of ruling woman and of determining what she shall or shall not do, subject to penalties which they impose. If the ballot did not really stand for supremacy, few members of the weaker sex would crave it; but the voter is also the law-giver, and it has been the experience of all history that the dominant element—whether class or sex—cannot or will not be just to those in subjection. To maintain that the disfranchised are not in subjection or that they can be the equals of the voters (except theoretically) is illogical, to say the least. The law-giver has the whip-hand any time.

Nor should we overlook the fact that one grand, splendid humanity has been placed equally in the keeping of men and women. When we make sex paramount instead of granting pre-eminence to that humanity, we are sinning against justice. It is as a human being that man and woman should be judged, and not as man or woman.

The tendency to look at this matter narrow-mindedly through the distorting spectacles of sex, has bred much mischief, since the dawn of history. It has been responsible for nine-tenths of the harrowing injustice man forced the woman to experience at his hands. For woman was judged not as a human being, but simply as a woman—that is to say, an inferior, a piece of property. It is this property nature of woman that man still emphasizes in giving her no more voice than he gives his cow or dog, in matters and laws that principally affect her.

The early legislators saw in her a female animal, nothing more. We can therefore safely say that any system that brings sex into the foreground and withholds human privileges on such a plea is injurious to progress. Sex, if we would be just, must be made an incident, a thing apart, and humanity, the main issue, the prerogative of each individual, and their principal, irrefutable claim to equality.

The Mahometans, ala Mr. Booher, subscribed to the sex argument, and evolved not only the harem, but the wife-beater's cudgel; the Chinese, following suit, invented crippled feet; the Asiatics endorsed the veil; the Hindus perpetrated against woman the crime of suttee. Wherever undue emphasis has been placed on sexual difference, sex has, in case of the man, been made the badge of authority, power and privilege. In case of the woman it spelled only incapacity and was viewed as a serious handicap. When we read of the martyrdom of woman, and perceive to what extent church and state combined to oppress her, we must necessarily lose all confidence in a government conducted entirely by men. Had woman been allowed a voice, I ask, would such things have ever been? Would those monstrous laws have ever become operative?

Here is where the main evil of disfranchised entities lies—the disfranchised are placed outside of the pale of humanity and must bow to laws they have not enacted and can neither modify nor repeal. The sex that wields the ballot rules, crushes, enslaves; it could not be otherwise.

No; woman must have the ballot, if justice is to prevail. She must have it for three reasons: 1st, because she is the mother and knows better than man the needs of her children; 2nd, because as woman, she has been left weak and with-

out redress, by ancient ordinances that still obtain; and 3rd, because she is human and garbed precisely with the same dignity as mah,—must vindicate her humanity by repudiating her old position of rightless, supine inferiority.

We women, as a sex, ask for no protection, but justice, recognizing the fact that in justice lies woman's greatest, surest protection, and that the progress of the race is bound up in that, for while women are slaves, men (being born of them) cannot, in a true sense, be kingly.

Right never yet lay in oppression; never yet lay in depriving a great class of human beings arbitrarily of every claim to a voice, hearing and self-government. Surely the odalisque is not the American man's highest ideal of womanhood, nor can a shackled womanhood appeal to him as beautiful. The golden rule, as we all are convinced, works splendidly in theory, but why not apply it in fact, and from preaching proceed to practice.

San Francisco, Calif.

#### CONSCIENCE VS. RELIGION.

(By John F. Clarke.)

Conscientious people have no religion, and religious people, by that same token, have no conscience.

When religion comes in conscience flares out. Religion is bad oil and conscience is good water. Neither adjectives nor nouns will mix. Conscience does not have to "emblem" itself in faiths, hopes nor in charities. Faiths are fakes. Hopes are hells and charities are glaciers. Conscience gets imposed upon but does no wilful harm. Cleopatra put an asp to her bosom for sweet Charity's sake, the asp did the rest.

Religion, in the bosom, makes foolish Cleopatras of all experimentors. An honest bosom is no place for religion. An asp is anti-human—so is religion. While it agrees with tigers and hyenas in number and person, it is beneath the brute in dignity. The coyote has less conscience and need of it by environment and is more adapted by disposition to try religion than anything in the air above or in the water beneath the earth. The coyote is social as the human is religious. Sociality does not agree with coyotes and religion makes the human dyspeptic. It is mentally and physically indigestible. The religious doctor will tell you that to take on religion one must have a foundation of faith. The faith must hold on to religion as Grim Death does to a dead cat. One must shut one's eyes to religious faults and open the eyes to faith to see its benefits. Believe that you are blessed, whether or not. Believe or be damned! Stealing a holy apple from a holy tree, by the first fear, was a peach of a curse, and a dam son is the result. Jesus came along and cursed a fig tree

and made the fig the savior of the whole fruit tribe. If the chery does not believe it will be damned.

When Adam ate that primeval apple, the core stuck in his throat with the lie that he told, and the only way to get that core out is to taste death. "Conscience makes cowards of us all." Religionists, not having any conscience, are brave people. They pray and wish for all the good of life, and, by inference, for all the bad to go to the unbelievers. This is charity. They have faith that this charity will be handed out by God, before prayer, and hope after prayer. God does not care to dispel the hope of the faithful, so he says: "Hope on, hope ever."

Conscience demands no pay. Conscience says: "This way, brother," and when one goes wrong and then upbraids conscience for speaking too low, conscience only whispers: "You heard me, brother." Conscience sets up no shrines, pays no priest and makes no hells. She strives to protect your neighbor from your robbery and you from his. Sometimes she fails to get a hearing, and you and your neighbor suffer a loss of manhood and goods. Conscience is a "guide, philosopher and friend." Religion is false, fickle and a mendicant. A lot of money is paid for soul nostrums and faith fakes. Big money is paid to elevate the soul, and the elevation partakes of the essence of unseen things. Conscience will elevate one for the asking.

Priests strive to become holy by self-debasement, asceticism, flagellation, and celibacy. Becoming holy, is the state of estatic selfishness, so good that detestation of bad people becomes a mania. The recluse becomes enmeshed in self as the tortoise does in its shell and is almost as beatifically beautiful. The tortoise hisses and the recluse grunts. I never could tell which was the greater sham. The tortoise shell is an innocuous monastery, which can not be claimed of the larger monasteries. The cloistered tortoise is no more a real celibate than the cloistered monk. The cuneiform letters upon the shell of the tortoise seem to spell cloistered celibacy, but they deceitfully lie. Monks, by abstaining from sin, or professing to do so, claim the right to call down people who love the world. Monks are self-set examples of what religion would have all men to be. Suppose that we all followed suit and became true abnegates and abstainers? What? We would all starve and religion would die with us. When all the lazy graves were full, then what? The ultimate of religion. It's great to be crazy!

Religion is dementia. The more religious one becomes, the farther one departs from the normal. Man is man. God is a bug and heaven is a bug-house. Man is mortal.

Imagination is the realm of curious things. Imagination is jammed full of images. Spirituous and spiritual application to imagination produce phantasmagora, i. e., a panorama of phenomena.

Religion paints ghosts in the mind's canvas and whisky pigments snakes and other horrors upon the esplanade of fancy. The ghosts are holy and the reptiles are demons. Conscience is sober and says: "Beware of religion." Conscience is the bent of good inclination. Conscience fights only for principle, while religion fights ever for stakes. When religion is in, conscience is out.

Where conscience prevails religion is powerless. Try it. Consult the Blade Chaplain.

Arlington, Md.

DELHI, N. Y.—On the subject of Free-thought Organization we will readily admit that we are like many others who have not taken the time to study out the most likely form that would advance the cause of Freethought on a solid foundation, but we would willingly put our names down to help sustain a general National organization of that character, as far as our means will allow. But we would apply the same suggestions as Manly Abbott Brigham does in regard to the various Liberal publications; and that is, if we are convinced that Organization is worthy of honest support, to stand by and help keep them on their feet. Of course, there are many objects that appeal to our love and respect, but perhaps limited means with many Free-thinkers will not allow them to contribute save to some few things that are most likely to do the most good. But while some are trying to get a National Organization started, it strikes us that one way to get Freethought literature amongst the people is for many readers of those publications to make out a list of names in their community, and send to the publishers with enough money to cover printing and postage, and by that means the "seed of truth and reason" will find root in brains that are not dominated by fools, bigots and slaves. An active worker of Freethought often brings quick returns, but it is our opinion that there are many minds so constituted that to read a publication that came from the hands of a Freethought advocate would be the means of their being hoodooed the remainder of their lives. But, however we work, singly or in organized form, we must not only try to "search out the best way to proceed in the cause of truth and right, but to firmly hold on to the last." My answers to your questions are:—1. We do. 2. We cannot attend. 3. No preference, but ought to be centrally located. 4. We will.—WARREN S. DEAN.



# MAN'S ORIGIN AND DESTINY

CLOSING CHAPTER OF THE GREAT WORK OF APPLIED  
EVOLUTION IN SOCIOLOGY.

(By Dr. A. Hausman.)

Having drawn the last consequences from the premises obtained from a contemplation of life in its continuity, we find the principle of egoism true in its extreme application. All happiness depends on the satisfaction of this egoism, which requires labor under a certain system and restriction of our animal instincts. The more men learn to understand and obey these laws, the more they become civilized. As long as they stupidly fight each other, "one man's meat will be another man's poison", but if the energy of all individuals is directed to useful labor, the poison is gone; it is all meat. History shows how man has gradually improved the conditions for his existence, and that our present state of society is far superior to any preceding one. Yet we hear people often speak about the good old times and the question asked if civilization was not a failure, and if people might not be happier if they returned to the simple and primitive ways of our forefathers. The question is easily answered: In the first place they cannot; and if you ask people who know history if they wished these times back there will be very few to answer in the affirmative. This is always a safe test to judge comparative values,—if we have recognized the better we do not want to go back to the good or the bad.

Although we are freer and live better than mankind ever did before, there is still room for improvement. In Europe even the nations standing at the head of civilization have not been able to free themselves from a barbaric heirloom.—the low and brutal national hatred, from which grow the glorious battlefields, devastated homes, military tyranny, national debts and other blessings of this kind. When a sufficiently large number has advanced so far in intellect as to supplant religion, which stands for ignorance and mental cowardice, by reason, which means knowledge and liberty, these insane butcheries will cease.

How far the United States are ahead in the race of progress on account of not being handicapped by the venerable institution of hereditary monarchy, is difficult to tell. In regard to the deficiencies of our social institutions, which threaten more and more to undermine the spirit of republican freedom, which make one portion of the population dependent from the other for existence, and give some classes an opportunity to obtain higher wages for services that are of no benefit, than others who perform some useful work, we are in the same position as the monarchic countries. And there is only one remedy, the same all over the world,—the people who suffer from injudicious social institutions must learn to understand the cause and abolish their

prejudices and erroneous ideas. They must further learn that the social question is altogether of a material character, and can never refer to anything else but the relative value of individual labor in exchange for the product of the labor of some one else. To reduce the relation of individuals to the exchange of useful services and products, would be the most ideal state of liberty attainable on earth. All other sentiments, vaguely named the ethical part of life, ought not to be considered in treating this question, because they only exist in connection with and dependent from the main issue.

As long as money represents all the value man creates by his labor, the social question is a money question. The amount each one is to receive cannot be regulated on account of the biological laws, heredity, etc., which makes equal distribution an absolute impossibility. Therefore, the greatest perfection a social organization can achieve is to create the most favorable conditions for a single person to solve the question of his existence; that is, to abolish all unproductive occupations, through which the burden of supporting a number of persons is placed upon the rest. Of course, this does not exclude the possibility of socialistic organization on the plan of personal equality, if there are people who are willing to enter voluntarily into such an agreement there is nothing to prevent them. Such a state, however, demands such a high degree of moral qualities, strict, unswerving obedience to the laws of society, industry, absolute honesty and regard for the rights of fellow-men, that it seems rather doubtful if suitable material for a model community can be picked out from the present generation.

People must comprehend that a single individual is compelled to adapt himself to the conditions generated by the actions of the majority. The gain of money is compulsory, and if they disregard honesty they encourage dishonesty—the tendency to receive high wages for worthless or injurious services. And if sensible persons take advantage of this ignorance and grow richer, while the people naturally grow poorer, then they begin to look around for a savior, but they look in vain. All progress is the work of man under the guidance of nature; poverty is hell; wealth is heaven; ignorance is the devil; knowledge the redeemer.

Since we cannot wait for the millennium, and have to take life and society as it is, we must be satisfied with making the best of it and employing our faculties in a manner conducive to our mutual happiness. Let us ever be mindful of the advice Goethe has given us:

"One thing is not fit for all;  
See everybody how he fares;  
Where to dwell let him take cares,  
And who stands that he not fall."

FINIS.

**BLUE GRASS BLADE.**

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**CONCERNING ORGANIZATION.**

So many communications are being received by the Blade upon this very important question that we are now convinced the hour is at hand when the Freethinkers of America both need and demand a new start in the direction named.

In this issue will be found a number of such letters, and to these we wish to add, that so far not one dissenting voice has been heard, or a dissenting opinion expressed. Only one letter expressed any doubt concerning the stability of such an organization, and that doubt lay in the mere possibility of schismatic elements seeking to force individual nostrums upon the body.

As an indication of how the question is viewed in America, we publish a number of these letters in this issue. For the purpose of furnishing an idea as to how the issue of organization in America is viewed abroad, we here give a reproduction of an editorial paragraph from the columns of our valued English contemporary, the London Free-thinker, edited by G. W. Foote, President of the English Secular Society. He says:

"The Blue Grass Blade, Lexington, Ky., is one of our welcome exchanges. The last number to hand contains an editorial article headed "Wanted—A Leader." A call is made for Freethought organization in the United States. It is expected that if the initial steps are taken to form such an organization "the leader will be found." In

England,' our contemporary says, 'the late Charles Bradlaugh saw and felt the great power that lay in organization, and he constantly urged the Freethinkers to organize and give mutual aid and mutual strength to the cause. President G. W. Foote, of the English Secular Society, is now pursuing the same policy with increasing success.' Reference is made to Ingersoll's recognition of the necessity of organization, and his holding aloof during the later years of his life 'for reasons only too well known.' May we suggest that those 'reasons' should be borne in mind. Ingersoll rightly objected to a Freethought organization which every now and then compromised its members on outside questions. Freethought organizations should confine themselves to the actual questions of Freethought."

Men and women may profit well by the lessons of experience, provided those lessons are fully heeded. The history of organized Freethought in America furnishes numerous examples of bright flashes and then sudden death and oblivion owing to the persistent efforts of some members to "compromise" the other members by injecting into the propaganda of the organization matters that are altogether outside of actual Freethought work. It was such conditions as these that led the late Col. Ingersoll from actively interesting himself, as he formerly had done, in organized Freethought, and to which our English contemporary makes timely reference. Hence, to organize upon a proper basis, and to court success, we must, if we organize at all, follow Editor Foote's advice, that "Freethought organizations should confine themselves to the actual questions of Freethought." These "actual questions" afford ample room for our labors, and as the issues of economics, socialism, eugenics, etc., have their own agencies of advocacy, the proposed organization should, by all means, maintain a pure Freethought advocacy as opposing ecclesiasticism, and by educative processes prove the fallacies of all theological cosmogonies, and work upon a constructive plan for the improvement of humanity by teaching the fundamental truths of biology as related to the individual and to society. Organize and work along these lines, and our success is certain to follow.

From the numerous expressions we have received in favor of the organization, it now looks reasonably certain that a meeting can be expediently called. With this in view, the place must be centrally located. The time set for the meeting should be determined from the standpoint of non-interference, or the least interference, with business and domestic affairs. The purpose of such a meeting should be solely for labor, and not with any idea of indulging in any sort of public demonstration for the present. It should be of an executive character, planning, discussing, and mapping out lines for future action. The communications published this week are not exhaustive, as we still have others ready for publication, and these will show the attitude of Freethinkers on the subject we have under discussion.



In our previous issue, last preceding, we outlined a sort of platform, or a declaration of principles, which, if adopted and adhered to, without complications of any sort, exuberances incompatible with pure Freethought work, it will be broad enough and big enough to bring within the fold some of the many thousands who have rejected orthodox Christianity, and yet are unidentified with the Freethought movement. Doubtless, hundreds of these have merely been waiting an available opportunity. The proposed organization will supply that opportunity. The great mass of people abhor religious dogma. The creeds of Christianity are outworn. The people want and demand something better. Freethought is better, if properly presented, and the people will accept it. Let it be understood from its very inception that the organization shall be for Freethought work alone, as that work has to deal with orthodox religions. Here is a vast field for our active labor. The religious question is still vital and important. We have but to observe and reflect upon the activity of the ecclesiastical brigade in the political affairs of nation, state and municipality, to see and to know that the dread superstition still wields a fearful power for evil upon the minds of unthinking and credulous women and unsuspecting children.

Then, friends by all means, let us organize! Weld our forces into one compact body. Its business detail will require considerable work and skill, but we have those in our ranks capable of intelligently conducting its affairs, direct its propaganda, and keep the cause we advocate alive. Make up your mind that the day, nay, the very hour, is propitious. Follow this with a determination to be of some real service. Resolve to attend the meeting when called, as it now looks as if one will be called, if you can possibly do so, and afterwards, lend your support and your aid to those who shall be placed in charge. Do this and we have nothing to fear concerning the results.

#### AN ORTHODOX PRIVILEGE.

We have heard it said in argument, that if a person is dissatisfied with social and political conditions by which he is surrounded, he has the glorious privilege of avoiding them by moving away.

In one of our debates, many years ago, with a notorious clerical scalawag, we were politely informed, in public, that if we did not approve of the religious faith of the American people, we had the privilege of selecting some other country as a place of habitation. The argument is of the double-action variety. It can be made to work both ways. A great deal may depend as to advantage of the one who happens to say it first. Moving away may not always be palatable to the mover, but this is precisely what the forefathers of the American republic did when they emigrated to the great and unexplored western continent. Religion was principally responsible for their departure from the old world, and now that infidelity is becoming more and more fashionable in America, the orthodox have

the privilege of moving away at their own sweet will.

Members of the orthodox churches at Morrisville, Pa., so it is reported in the Chicago Journal of Monday, Aug. 23, are putting this into effective practice, and are really moving away, because one solitary infidel got the best of them by using timely precautions to check them from moving him after his demise.

It is reported that one, Samuel McCracken, an infidel, died, and was buried in the cemetery, at the place named. At the head of his grave he had caused to be placed, by express trust, a stone tablet which bore the following inscription:

"In Memory of Samuel McCracken, who died April 13, 1862.

"If Leading Politicians and Priests

"All go to heaven then I am bound

"To stop at some other station."

Within the last few weeks a protest has been made against allowing the inscription to remain. The cemetery authorities were appealed to in vain, and the latter were all at sea as to what course to pursue for while the orthodox church members had threatened to dig up and move their dead away to some other cemetery, or burying place, and thus leave the McCracken tablet alone in its glory, it was found that his tablet could not be moved because of the fact that he had owned a considerable interest in the cemetery and the plot in which he and his wife were buried side by side was actually owned by him before his death.

It appears, however, that McCracken's wife died first. No tablet had been put at her grave. When McCracken died, the executors of his will carried out the trust imposed upon them by placing the tablet he had himself designed. Now, it is said, the church workers grew indignant, and finding no other opening for revenge, they got together and had a tablet made for the wife, with an inscription thereon, which reads:

"In Memory of Phoebe, wife of Samuel McCracken, who Died March 30, 1860. She Died a firm Believer in Christ, Her Savior."

As Mrs. McCracken died fifty years ago, it can hardly be expected that any of the present generation could know what she believed or what she did not believe at the time of her death. But what sort of man was this Samuel McCracken? Let the report of the newspaper speak for him, and in it one may see what infidelity means to personal character. It says:

"McCracken, who many years ago, owned half the town, and entertained lavishly, posed as an old-time country gentleman, and was considered a jolly good fellow by all who knew him. He was lenient with his tenants, generous to their children, and sympathetic with them in their dis-

tress. His home was filled with guests almost continually, as the host loved company.

In his boyhood he took a dislike to religion, and in his manhood was an infidel. He despised politics and politicians. "No decent gentleman is a politician," was his contention. His hatred for the clergy in general was intense. He also believed that when a man became mortally ill he should not wait for death.

#### REV. HOUGH CONVICTED.

We are constrained to express complete satisfaction at the result of the investigation entered into concerning Rev. George A. Hough the Episcopal preacher of San Francisco, and the late M. D. Leahy, founder and instructor of the erstwhile Freethought University, at Liberal, Mo.

When the statements of Mr. Hough were first brought to our attention we were not sufficiently familiar with the facts to essay a reply with any degree of satisfaction or conclusiveness. Our active work on the Freethought lecture platform did not begin until 1889, and the institution at Liberal had become defunct. Through correspondence we had become acquainted with but one person residing at Liberal, namely, George H. Walser, and it has been many years since we heard from him, even now not knowing whether he still be in the land of the living or has entered the realm of the dead. In order to get at the facts, the Blade called for information from those who were in a position to know, and did know, that the reading public might be given accurate information, and our efforts in that direction have not been in vain. There is now sufficient evidence at hand to convict this Episcopal preacher of having grossly, wilfully and maliciously told the members of his congregation, in a Sunday sermon, an untruth concerning M. D. Leahy, and as a fitting climax we take pleasure in publishing, in this issue of the Blade, a communication from a brother of the dead Freethinker, which is conclusive on the subject.

It will be recalled that Mr. Hough insisted that Ingersoll had given \$5,000 to the institution and that it was a pet scheme of Ingersoll's, but lived only about two or three years. That M. D. Leahy, its first president, afterwards became converted in the privacy of a room at Great Bend, Kansas, by a lady evangelist, and spent the balance of his life in trying to undo the wrongs he had done, and had preached Christianity extensively in the Southwest. This statement, of course, was made to his congregation alone, and had it not been for the manuscript copy he had furnished the papers of San Francisco for publication, no further notice would, or could, have been given it, and these statements would have passed unchallenged. The one source of danger to Mr. Hough lie in the fact of the publication. That brought his utterances to the attention of others, and the investigation undertaken by the Blade.

Rev. Hough is convicted of having told an untruth in stating that the National Freethought University, at Liberal, Mo., was a pet scheme of Ingersoll's.

Rev. Hough has been convicted of having told an untruth by stating that M. D. Leahy had told him that Ingersoll had given \$5,000 to the support and maintenance of the institution.

Rev. Hough has been convicted of having told an untruth when he said that M. D. Leahy was converted.

Rev. Hough has been convicted of having told an untruth when he said that M. D. Leahy had striven to undo the wrongs he had done by his unbelief and had extensively preached Christ and him crucified.

Rev. Hough has been convicted of having fabricated a story of absolute fiction connected with M. D. Leahy for the purpose of disparaging the name and memory of a dead Freethinker who cannot defend himself, and to draw the cash out of a credulous and unthinking congregation.

Rev. Hough has been convicted of being anything but a gentleman and possessing an utter disregard for truth.

For these findings, the Blade is grateful and thankful to C. E. Alexander, of Chanute, Kansas, who has rendered capable and valuable help in this undertaking, and it is also thankful to T. J. Leahy, the surviving brother of M. D. Leahy, author of the communication which appears in this issue.

From a careful perusal of the letter in question, our readers will be able to understand something of the nature of the case. Attending Kansas Normal College, at Fort Scott, Kansas, from which he graduated in 1886, M. D. Leahy was thrown in contact with George A. Hough, who was a teacher in penmanship thereat, also a worker in the Y. M. C. A., and Leahy being an infidel to the Christian religion at that time, Hough had very little use for him, and, as T. J. Leahy suggests, "naturally gave him little credit as a thinker." We can now understand the animosity of George A. Hough, and we can also understand why this intolerant bigotry should be made manifest so long after M. D. Leahy's death, for is not George A. Hough, formerly a teacher in penmanship, now an Episcopal preacher, and do not Episcopal preachers of the Hough stripe appear willing to defame the dead whom they disliked in life?

Fortunately, we have also, from the same source, learned something of L. A. Hanson, or Hausam, as Mr. Hough renders the same, and it appears that his "unbelief" as a "professor" simply consisted of his being a Christian Scientist, but not content with distorting fact, Hough had this man converted at the same time and place by the same lady evangelist of whom nobody has the slightest knowledge.

That M. D. Leahy should confine himself to lecturing upon educational topics alone, after the demise of his University at Liberal, is not strange to those who have experienced the force of Christian bigotry, intolerance and hate. M. D. Leahy had to live and he had to earn the means of livelihood. Without saying aught concerning religion, for it or against it, he lectured on other subjects, and this is taken by one of narrow, illiberal and evil mind, to imply a conversion to Christianity.

During our previous active work in the field of Freethought, we had incidentally heard of Liberal, Mo.; of the



University that once existed there, but we had never been given the facts as we have them now. We have also learned that this is not the first time that preachers have made the claim that M. D. Leahy underwent a conversion and had renounced his philosophic unbelief for the Christian religion. With this exposure of the arrant falsehoods of George A. Hough, it is to be hoped, and the public have a right to expect, that such proceedings will forever cease.

The Blade is pleased that its attention has been called to the statements made by Mr. Hough; that it undertook the investigation, and it is doubly pleased with the results.

#### BUCKEYE SECULAR UNION.

Two weeks from the date of this issue the annual convention of the Buckeye Secular Union will be in session at Columbus, Ohio, and as the officers are now working and striving for its success, their efforts ought to be met with that reward which is their due by a large and enthusiastic attendance.

The program which appears in this issue of the Blade is sufficiently attractive to induce every Freethinker in Ohio, who can, to attend this convention. In addition to the members of the Union there will be many of the old guard present, and from personal letters received there will be considerable of the new and younger element on hand, those who are preparing to take up the fight for mental freedom and human progress when the present warriors are compelled to lay down their arms. For a state organization, the limits of which are circumscribed, there is no more active or a better officered body of Freethinkers in all America, than the Buckeye Secular Union and it is deserving of the support and encouragement of all who are interested in the cause. Not more than two days of your time will be required to attend this meeting, and with existing cheap railroad rates, not much of an outlay will be necessary. At the same time you are brought in contact with kindred minds, you are given an opportunity to meet and know the leaders of Freethought in the Central States.

An examination of the program will show that Dr. J. B. Wilson, Dr. T. J. Bowles, Parker H. Sercombe, Otto Wettstein, J. Atwood Culbertson, and the Blade's Editor, are among the speakers, while others will render musical and literary selections affording variation and additional interest. Then there is the round table talk in the parlors at the hotel. Only those who have met before under such conditions can know and appreciate what this means for the earnest and sincere advocate in the cause of freedom.

Taken altogether this convention should be made a record breaker, but as the officers cannot do this alone, the result depends upon the Freethinkers themselves. Go then if you can and show the workers which side you are on in this mental contest.

The Columbus News, an extremely liberal paper, in its issue of Sunday, August 22, devotes more than half a column to an announcement of this coming convention, proclaiming it as promising to be "a large gathering of Free-

thinkers from Ohio and other states" and prints the program in full. This fact alone is worthy of notice as showing the recognition by the press, of Freethought gatherings, as heretofore, such conventions have had scarcely a passing notice. All this ought to encourage the Freethinkers of the Buckeye State, and especially the members of the Union. Take on new enthusiasm in the cause and help all you can to make this convention a fitting and memorable success.

Among the incentives recently furnished us is a card from Charles Betscher of Canal Dover, an enthusiastic young liberal, who offers to donate a "five or a ten" to make up a fund for printing 500 or 1,000 extra copies of the Blade containing the program and announcement of the convention and have the same distributed free of cost to the people of Columbus as a means of creating and stimulating a wide interest in the meeting. Without considering the financial part of this suggestion, as it would concern the Blade, it is an excellent idea, and could this be done it might be the means of bringing the Blade and the cause it advocates into wider notice and prominence.

#### EDITORIAL POTPOURI.

Death, the great king, the mighty monarch to whom all must bow, has claimed one of the strongest and staunchest Freethinkers in all America—Dr. A. A. Bell, of Madison, Ga.

The Blade has been apprised of his death by Dr. A. K. Bell, a son of the deceased. He died of apoplexy on the 7th day of August, 1909, and, as his son writes, "happy in the belief he had so long expounded to the world." Our readers, and the readers of other Liberal papers, will long remember the name of Dr. Bell. Each week brought to the Blade office some note or notes from him, which, now, will be sadly missed. The Blade extends to his sorrowing family a heartfelt sympathy and condolence.

We are more than pleased to report, through E. B. Moffitt, of Newton, Iowa, that the recent memorial service to the late Col. Ingersoll, held in his beautiful Iowa grove, was a decided success. The principal address was made by W. G. Clark, of Chicago. Franklin Steiner, of Des Moines, Iowa, also spoke, and there were other numbers on the program consisting of music, recitations, etc. The attendance was much larger than usual, which indicates a vast change in public sentiment concerning Freethought. We must have more of such demonstrations.

It is a pleasure to call our readers' attention to Eugenics, formerly known as Lucifer, now being published by Moses Harman, at Los Angeles, California. No man has suffered more for opinion's sake than Moses Harman. No advocate of liberty deserves greater praise and commendation for his splendid efforts and Liberals can well afford to extend to him a hearty and willing patronage as a token of their appreciation of his efforts,

The next time Rev. George A. Hough essays to discuss infidels and infidelity, he will be inclined to investigate his subject and make sure before he opens his mouth, or mayhap, he will not be so prone to give reports of such future sermons to the newspapers wherein they can be read and dissected.

# Buckeye Secular Union Convention

**Rousing Meeting Promised.—Big Program Has Been Prepared.  
—All Freethinkers Are Invited.—Make It a Banner Event.**

Next week the seventh annual convention of the Buckeye Secular Union will be in session at Columbus, Ohio.

The date of convening is Sunday, September 12th.

There will be a round table conference Saturday night for all friends, members and visitors, in the parlors of the American Hotel, No. 20 South High St.

Headquarters will also be maintained at this hotel.

Special rates from \$1.00 to \$1.50 per day have been arranged for all visitors.

The program is inviting and ought to insure a large attendance.

Upon the subject of the convention, the Secretary, Miss Lou Lawrence, writes as follows:

"The prospects for a successful meeting of the Buckeye Secular Union, at Columbus, on the 12th of next month, are better than they have been for any similar convention in the history of the organization. There is every reason to believe that the program will be a credit to the cause for which it stands; and we have more assurances of a general attendance than we had any reason to hope for. Let no one stay away for fear of feeling lonely. He will have plenty of company—and good company. Let everybody come for Saturday evening at the hotel."

## PROGRAM:

### Morning Session.

- 9:00—Address of Welcome—Geo. O. Roberts.  
Response—Dr. Ellanore M. Poland.
- 10:00—Appointment of Committees, by the President.  
Report of the Secretary, Miss Lou Lawrence.  
Report of the Treasurer, J. Wilbur White.
- 10:30—Election of Officers for the Ensuing Year.
- 11:00—Essay: The Bible in the Public Schools—Helen M. Lucas.
- 11:15—Song: Thomas Paine—Libby Culbertson MacDonald.
- 11:30—Short Speeches, by Members.
- 12:00—Adjourn for Luncheon to American Hotel or elsewhere.

### Afternoon Session.

- 1:00—Address: Decay of Orthodoxy, or End of Dogma—Dr. T. J. Bowles.
- 2:30—Song: Ingersoll—Libby Culbertson MacDonald.
- 2:45—The Spirit of the Times—J. A. Culbertson.

3:15—Correct Thinking—Parker H. Sercombe.

4:00—Trolley to Indianola and Olentangy Parks—Everybody happy.

### Evening Session.

7:30—Oration: Freethinkers' Funerals—Dr. J. B. Wilson.

8:15—Materialism (Atheism, Agnosticism and Infidelity—Otto Wettstein.

9:00—Progress of Freethought and Free Press—John R. Charlesworth.

10:00—Choir Invisible (Elliott's)—Lou Lawrence.

### Notice.

The headquarters will be at the American Hotel, No. 20 South High St., where ample accommodations for members and visitors will be reserved. Rates, \$1.00 and \$1.50 per day, American Plan.

The Parlor will be used by the Officers and Members on Saturday and Sunday. The Secretary, Miss Lawrence, will have charge and all members will register on arrival.

The Reception Committee will be at the hotel all day Saturday to look after the comfort of arrivals; so come early and get acquainted.

Round Table discussion in parlor all evening, to which all Freethinkers and friends are cordially and courteously invited.

GEO. O. ROBERTS,

MISS LOU LAWRENCE,

HELEN M. LUCAS,

Reception Committee.

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Sept. 3—The Darwinian Theory—By Dr. David Starr Jordan, President Stanford University.

Sept. 10—The Origin and Necessity of Law—Cameron King, Attorney at Law.

Sept. 17—Water, Food and Population—By Wm. Powell, B. A.

Sept. 24—Truths and Fallacies Concerning Tuberculosis—By J. C. Anthony, M. D.

This lecture will be followed by a social and dance, ending at 1 a. m.

# Unanimous For Organizaiztion

**hundreds of Letters on this Important Subject, and What They Say.—Time for Action Seems Ripe.—New Organization in Popular Demand.**

### Full of Enthusiasm.

CLEVELAND, O.—Referring to your article about the national organization, and particularly to the questions which you ask. My answers follow: I favor such an organization; I will personally at-

tend a meeting to establish such an organization, if it is possible for me to do so, but would be unable to go any great distance from Cleveland at this time; Place most suitable for me (and others here with whom I am in close touch) is Cleveland, O.; Date most convenient, any time from Sept. 11 to 27; whether I can or cannot attend the meeting, I will become a member; I shall be glad to send you the names of others whom I am sure

will be with us in this movement, if you desire them.—T. C. JEFFERIES.

### Organization Strongly Favored.

MARIETTA, O.—If the work of the proposed organization should be confined to religious subjects, especially church and state, I shall be glad to join. So very few would be able to attend a convention that I should think it might be a good plan to work by mail and local meetings for some time. If there should be a meeting I will attend if possible at any place others may choose. Here is my vote for you for Pres-



ident. You are especially fitted for the office.—HELEN M. LUCAS.

#### Strong and Favorable Argument.

PINE GROVE, ARK.—I am in receipt of a sample copy of your paper in which there is much talk of a National Organization of Freethinkers. Allow me to say that I am heartily in sympathy with such a movement. Should such an organization be effected, I shall at once apply for life-membership. To my mind, the cause of Freethought is suffering more from lack of organization than from any other cause. The country is full of Freethinkers, but in many instances they lack the moral courage to oppose the religious tide single handed. Properly organized, and fostering a systematic educational propaganda, we should be able very soon to make our influence felt. Why should we stand idle all the day long, while our religious brethren are expending every effort in making fools and idiots of our children by hampering their minds and shackling their brains with a religious system so absurd that a savage would not receive it? Let us wake up and put our heads and our hearts together in carrying on a systematic crusade of Freethought! As to time, I have no choice further than I think the meeting should be at the earliest date practicable. As to place, I think the meeting should be at as near the center of the U. S. as can be arranged. I'm not able financially to attend, but would like very much to do so. Yours for Freethought.—R. G. EARLE.

#### To the Fullest Extent.

MOLINE, KAN.—I favor such an organization, but I cannot personally attend the meeting to establish it. St. Louis would be my choice, and October the time. I will become a member if such an organization is effected. I am old and poor, but will do all I can for the cause of Freethought. Yes, I am with you to the full extent of my mind. I am an old subscriber to the dear old Blade.—ELLA P. HUNT

#### Time Is Ripe.

EAST LYNN, MO.—You are asking for an expression on that "National Organization" question. It seems to me the time is ripe for organization. I would want to be a member and will do all I can to support the movement. Would certainly attend if it were possible, much depending on distance; would say St. Louis.—EMILY C. JONES.

#### Both State and National.

HIGGINS, TEX.—I am in favor of organization by States and by the nation. Let us have a central committee of seven for the national body, and in case of a

national convention, let each state send a delegate for each 500 or 1,000 members, or any number that may be agreed upon. The hour is at hand when Liberals, both men and women, must organize and get together for their own good.—MRS. NELS HANSON.

#### Organization the Proper Thing.

EAST LYNNE, MO.—Am a Blade reader and note with pleasure the proposed National Organization. Think the time is here when those of liberal ideas concerning religion should be organized on a broad basis, and surely this can be successfully done, considering the already prosperous local organizations, such as Church of this World, Kansas City; Free Religious Society, Chicago, and others. Would become a member and could probably attend if held at St. Louis. Yours fraternally.—PRINCESS ANNA O. JONES.

#### Straight to the Point.

ANNAPOLIS, MD.—Your earnestness in soliciting members for the proposed Freethought Organization, and the stirring appeal of friend Cuthbertson for our resurrection, compel me to respond.

I do favor such an organization, and although I cannot attend your meeting this year, I WILL become a member. There are some few earnest, active and pugnacious Freethinkers who, unacquainted with the idiosyncrasies of the tribe, exclaim: "Why, in the name of humanity and truth, are the Freethinkers of this country holding aloof from a movement of this description?" According to official statistics, the churches can claim hardly one-third of our population; but if a call should go out from the Roman Catholic Church—a call covering the same territory canvassed by the Blade—asking membership for an organization to assist that church, the replies would be twenty thousand instead of twenty. But one conclusion can be reached from this state of affairs: Given, one thousand Methodists, and we have 1,000 minds, or rather prejudices, not one of which can escape from that narrow rut; the big and the little, the deep and the shallow, all running in the same groove. Otherwise they would not be orthodox. Again: Given 1,000 Freethinkers, and what have we? One hundred kinds each of Atheists, Agnostics, Materialists, Rationalists, Liberals, Infidels, etc. Otherwise they would not be Freethinkers. I know many different kinds of Christians who are Freethinkers, or who are, at least, not orthodox. It seems to me that organizing such a heterogeneous mass would be a gigantic undertaking. I believe I have been personally acquainted and associated with more Freethinkers than any other subscriber to the Blade. That is a very sweeping assertion, but my calling in life for 25

years has kept me among that kind of people—and they are neither pagan nor heathen. If the one thousand Freethinkers above mentioned were invited to join an organization, the avowed object of which was to make war on the church by exposing the false teachings and laying bare the foolish pretensions of that institution, 990 of them would reply: "I have my beliefs concerning this life and the hereafter and I am perfectly satisfied with them. If the church people are happy in their dreams and visions and frenzies and tomfoolery, why should I interfere with them? When I attempt to convert them to my way of thinking, I put myself on a level with their priests and missionaries. I am going to be just as careful that none of my children fall into their hands as they are to keep their offspring beyond the reach of my influence; and I believe we both have the same rights in this respect. And I appreciate the fact that their feelings are just as badly lacerated at not being able to get a hold on my progeny as mine are at seeing their little ones pumped full of fairy tales and legends and turned over to an unscrupulous priesthood."

However, this is one object for which all the Freethinkers I have ever known would readily organize and that would be for the purpose of influencing legislation to tax all church property. The State of Maryland, my present habitat, is the most bigoted section of the U. S., if not of the world; and I know that even here an unbiased assessment of taxes would put one-half the churches out of commission. Even by a combination of all the orthodox institutions into one organization, it could never become the living core of power and tyranny that they once were. They are dying a natural death, and nothing will hasten their demise like putting upon them their legitimate quota of the burden for supporting the State that protects them.—W. L. LUCE.

#### Organize By All Means.

LOS ANGELES, CALIF.—As to my expression upon the question of organization, it seems to me we all ought to see the necessity of organization if we wish to accomplish anything. But we must not expect the simple matter of organization to be all there is to accomplish. It will mean incessant work upon the part of all. Then again, we must have suitable meeting places, and make these and the program so interesting and attractive that we will attract even the Christians. In fact, these are the people we wish to reach. We must give the Christian the same opportunity to express his or her views and beliefs as do the Freethinkers, thereby setting a better example than the Christians do. Hence, a step in advance.—M. H. OBERHOLTZER.

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